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Zlotnick, Cheryl; van Groenou, Marjolein Broese; Orban, Annamaria; Corrigan, Trudy; Coimbra, Susana; Kirtava, Zviad; Holdsworth, Clare; Comas-d'Argemir, Dolors; Aliprant, Laura; Gadet, Carole; Pavia, George

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CHERYL ZLOTNICK  University of Haifa

MARJOLEIN BROESE VAN GROENOU Vrije Universiteit

ANNAMARIA ORBAN Budapest University of Technology and Economics

TRUDY CORRIGAN Institute of Education

SUSANA COIMBRA Faculty of Psychology and Educational Sciences, University of Porto

ZVIAD KIRTAVA Tbilisi State Medical University and Partners for Health NGO

CLARE HOLDSWORTH Keele University

DOLORS COMAS-D' ARGEMIR Universitat Rovira i Virgili

OTHER WORKGROUP NO. 3 MEMBERS

LAURA ALIPRANT National and Kapodistrian University of Athens

CAROLE GADET Founder of "Ensemble demain"; Intergénérationnel Approaches in Education

GEORGE PAVIA Ministry for Family Affairs and Social Solidarity

Lessons Learned From 11 Countries on Programs Promoting Intergenerational Solidarity

Objective: The goal of this project was to develop a systematic framework through which interventions promoting intergenerational solidarity in 11 countries could be assessed.

Background: Although intergenerational solidarity—the exchange of material, social, and emotional support and care between family generations—benefits both the country's economic well-being (macro-level) and

the individual's physical, mental, and social well-being (micro-level), decreasing intergenerational solidarity is evident in many industrialized countries. Interventions promoting intergenerational solidarity are increasingly being developed, but few are described in the literature. Moreover, no unifying framework describing them exists.

Method: Representatives from 11 countries convened to identify interventions promoting intergenerational solidarity. After several meetings, a unifying framework was created. Representatives selected a convenience sample of programs and abstracted information based on the framework.

Department of Nursing, Faculty of Health & Welfare Sciences, 199 Abba Khushi, Haifa, Mt Carmel, Israel (czlotnick@univ.haifa.ac.il).

Key Words: country comparisons, culture, intergenerational solidarity, interventions, well-being.

Results: *The outcome of social well-being was virtually ubiquitous in most programs. Countries appeared to take a broad view of intergenerational solidarity, focusing on interactions among generations, rather than interactions within families.*

Discussion and Implications: *The framework enabled the systematic abstraction and assessment of programs. Most programs had no standard method of evaluating their outcomes. Longitudinal evaluations would be optimal if we want to identify the best practices in intergenerational solidarity programs.*

Intergenerational solidarity—the exchange of material, social, and emotional support and care between generations—benefits industrialized countries’ economic well-being (macro-level; Daatland & Lowenstein, 2005; Igel & Szydlik, 2011), and individuals’ physical, mental, and social well-being (micro-level; Lindahl et al., 2015; Lussier et al., 2002). Accordingly, the impact of intergenerational solidarity extends beyond family relationships to population health, economic expenditures, and government responsiveness. The decreasing level of intergenerational solidarity among families living in many countries has resulted in agencies and government programs, rather than family members, providing childcare for children of working parents and assisting isolated older persons with a variety of needs (Igel & Szydlik, 2011; Lou & Dai, 2017; Sanchez & Hatton-Yeo, 2012). Some interventions have been created to promote intergenerational solidarity, but remarkably little information about them is available (Litwin, 2005). Moreover, a systematic method of cataloging and assessing the components of programs promoting intergenerational solidarity and assessing their overall effectiveness is lacking. This dearth of information was the impetus for the 4-year grant from the European Union’s Cooperation in Science and Technology (COST Action#IS1311: principal investigator Fontaine, co-principal investigator Holdsworth) that enlisted Workgroup 3 (WG3) to (a) develop a unifying framework for programs designed to promote intergenerational solidarity, (b) abstract a convenience sample of these programs, and (c) assess commonalities and differences in the sample of programs from 11 countries.

Intergenerational Solidarity and Bioecological Theories

According to Bengtson’s model, there are six dimensions of intergenerational solidarity, including associational—interaction between generations; affectual—trust and warm sentiments; consensual—agreement on attitudes; functional—exchange of resources; normative—commitment to filial roles; and structural solidarity—family structure and geographical proximity (Bengtson & Roberts, 1991). These dimensions describe the nature of intergenerational relationships, including contacts between generational cohorts in society (i.e., macrogen) or within the family (i.e., microgen; Bengtson & Oyama, 2007). Microgen issues involve interactions between generations of family members; and thus, interventions promoting intergenerational family solidarity attempt to increase contact between (grand)parents and (grand)children (associational solidarity), the warmth and trust among family members (affectual solidarity), and the understanding of each family member’s responsibilities to one another (consensual solidarity). Intergenerational family solidarity benefits family members; as recent evidence suggests, when youth have less contact with family members from older generations, they tend to have lower levels of self-esteem and well-being (Lindahl et al., 2015; Lussier et al., 2002).

Macrogen issues involve interactions between generational cohorts outside the family unit. As noted by Bengtson and Oyama (2007), changes in behavioral norms between age cohorts have resulted in a mobile younger generation, necessitating a greater “proportion of federal funds [be] directed to the oldest age group.” In this way, country governments are replacing younger generations as the primary providers of older adult care (structural, functional, and normative dimensions, respectively; Daatland & Lowenstein, 2005; Igel & Szydlik, 2011). Macrogen issues are exacerbated by ageism stereotypes that seep into public policy, contributing to the portrayal of younger and older generations in a negative way, where younger people are unruly and older people are infirm (Pain, 2005).

The macrogen and microgen perspectives fit Bronfenbrenner’s bioecological theory, which recognizes that interactions and behaviors of all generations create influences that permeate through all societal levels from the largest societal structures of countries to the basic

family unit. Bronfenbrenner's theory suggests that influences from the macro-level structures of a country's governmental policy (macrosystem) can penetrate and influence individuals in smaller structures, such as institutions and service agencies (exosystem). Individuals from the macrosystem and exosystem, in turn, have (and receive) indirect and direct influences on smaller groups such as parents' workplaces or children's schools (mesosystem), and these influences filter down to the smallest group of individuals—the family unit and individual (microsystem; Bronfenbrenner, 2001, 2005). The transmission across levels (i.e., macrosystem, exosystem, mesosystem, and microsystem) is fluid as each level influences and interacts with the others. This theory suggests that effective interventions implemented with individuals at any one level will eventually exert influences on individuals at all levels.

Using Theoretical Models to Build the Foundation for an Intervention Framework

The paradigm of Bronfenbrenner's bioecological interacting systems (i.e., the macro- to microsystems) complements the macrogen-microgen situations and six dimensions of Bengston's model of intergenerational solidarity. Both theories concur that generations and individuals within societal structures (e.g., country, nonprofit, neighborhood, or individual level) have the potential of influencing behaviors. Together they provide two major building blocks of this project's unifying framework for guiding the assessment of interventions, defined as an organized activity engaging at least two distinct generations and designed to nurture solidarity across these generations.

The ultimate, long-term outcome (or impact) of intergenerational solidarity interventions is to promote well-being (i.e., physical, mental, spiritual, social) for participants of two or more generations. This long-term outcome (well-being) would be attained through the short- to medium-term outcomes as defined by Bengston's six dimensions (i.e., associational, affectual, consensual, functional, normative, and structural solidarity; Bengston & Roberts, 1991). To attain the short- to medium-term outcomes, an intergenerational solidarity intervention requires inputs, target generations, activities, and interacting societal

systems; and these are guided by Bronfenbrenner's ecological model.

The next important question is: What interventional approach(es) will achieve the desired outcomes? Four approaches—interventions executed in domains of education, health care, social work, and housing—dominate the literature on intergenerational solidarity programs. Often these approaches are connected to long-term outcomes of well-being. An education approach is defined as providing instruction on a non-health-related activity or topic. A health care approach signifies interventions that provide treatment, monitor health status, or offer health-related guidance. A social work approach pertains to interventions that promote relationships, improve day-to-day living, or assist individuals to obtain financial benefits. A housing approach indicates interventions designed to search or secure a stable residence.

Several examples note the connection between the approaches used in intergenerational solidarity programs and long-term outcomes. For instance, one intergenerational program targeting high-school teenagers and elderly adults in nursing homes used a series of educational and social-activity workshops, such as making fabric dolls and cooking food, to discuss preassigned topics including dating/marriage and immigration (de Souza, 2011). Findings suggested that the beneficial outcomes of this program were reciprocal. Teenagers reported the benefits of improved mental and social well-being (i.e., being less shy and calmer), and elderly participants reported being less depressed and more socially active (i.e., mental and social well-being). Elderly women also reported feeling more physically active and healthier (i.e., physical well-being) than before the intervention (de Souza, 2011). This program blended the three approaches of education, health care, and social work, which resulted in a positive impact on three modes of well-being: mental, physical, and social well-being.

The approaches of housing and social welfare were paired in the Saint-Apollinaire program, comprising a community center with adjoining apartments. Equal numbers of young families and elderly adults resided side by side, sharing assets. For example, the elderly adult volunteers provided babysitting for the younger residents, and younger residents assisted elderly adults with shopping (Robertson, 2013). Volunteerism

and exchanging services have great possibilities with numerous examples, such as training volunteers to make home visits and increase resilience among older persons who tended to be isolated and feel excluded. With respect to older volunteers, the only observed obstacles were preconceived ideas on the limitations of older adults (Robertson, 2013). The goal of these programs was to benefit both generations and contribute to the impact of physical, mental, and social well-being.

Of the four approaches, the educational approach designed to promote intergenerational solidarity was the most commonly reported, as demonstrated by two systematic reviews (Canedo-García et al., 2017; Lou & Dai, 2017). Both reviews found that educational programs focused primarily on health or educational (e.g., technology) topics. Although at least two generations participated in the programs, beneficiaries were generally the elderly participants. Locations of the interventions included schools, nursing homes, and other institutions. As is common among educational approaches, the targeted impact was to improve all four modes of well-being: social, spiritual, mental, and physical.

The reviews noted two issues of concern: first, the issue of programs having unidirectional impact (e.g., primarily benefitting the elderly recipients; Canedo-García et al., 2017; Lou & Dai, 2017) versus bidirectional impact (i.e., participants of both generations), and second, the importance of designing and incorporating cultural and national norms in the development of intergenerational solidarity interventions (Lou & Dai, 2017).

Culture and Intergenerational Programs

Culture represents the values, beliefs, and traditions on which the intervention is founded, initiated, implemented, and sustained. The ubiquitous issue of culture and the perspective of family versus country obligations influence the determination and promulgation of policies promoting intergenerational solidarity (Saraceno, 2016). The term “familialism” was used to describe the continuum in which at one end, the family takes full responsibility for the care of all its members, and at the opposite end, the society and government takes full responsibility for the care of all its citizens (Leitner, 2003). Saraceno (2016) described the

options of familialism from the government perspective are “whether family responsibility ... is only assumed without public policy support or ... actively enforced by laws or supported by income transfers, time allocation and so forth” (p. 314). Levels of familialism by country vary dramatically for young children (e.g., childcare) and elderly (e.g., pensions); some countries offer more support for young children dependents, others offer more support for elderly dependents, and still others (although few) offer equal amounts of support for both groups (Saraceno & Keck, 2010).

Culture also influences family composition, formally by country policy or informally by social norms. Accordingly, these cultural influences are reflected in both the format and content of intergenerational solidarity programs and interventions (Lou & Dai, 2017). Thus, by definition, familialism is affected by the country’s culture, wealth, norms, age distribution, and ethnic and minority populations; and so interventions also reflect country culture. Consequently, although some interventions may be useful in several countries, it cannot be assumed that an intergenerational intervention effective in one country will be effective (or even welcomed) in another country (Pain, 2005).

METHODS

COST Action IS1311 “Intergenerational Family Solidarity Across Europe (INTERFASOL)” was funded under the aegis of the European Cooperation in Science and Technology (COST; European Cooperation in the field of Scientific and Technical Research—COST, 2013), the grant (principal investigator: Anne Marie Fontaine; co-principal investigator: Clare Holdsworth). As part of the COST format, a maximum of two representatives from each member, cooperating, or near-neighbor state were invited to participate. Each representative joined one of four working groups, created to reflect the four COST INTERFASOL’s goals. This project characterizes the work of Workgroup 3 (WG3), with representatives from eleven countries (i.e., France, Georgia, Greece, Hungary, Ireland, Israel, Malta, the Netherlands, Portugal, Spain, and the United Kingdom), who were directed to describe interventions to nurture family solidarity between generations (Fontaine & Holdsworth, 2018).

Aware of the paucity of literature on evidence-based programs nurturing intergenerational solidarity, the WG3 representatives divided the project into three components: (a) the development of a unifying framework, (b) obtaining and abstracting a convenience sample of programs, and (c) the assessment of commonalities and differences in the sample of programs. Ten of the 11 COST WG3 representatives selected three programs each that promoted “solidarity between generations” and France abstracted a single nation-wide umbrella program from which multiple intergenerational programs emanated. Consequently, the sample ($n = 31$) represented all COST WG3 eleven countries.

Obtaining Consensus on the Framework to Examine Programs Promoting Intergenerational Solidarity

Although the major task of the WG3 was to describe existing programs on intergenerational solidarity, some representatives were doubtful that their countries had programs solely dedicated to intergenerational family solidarity. Moreover, the phrase included the word “family,” prompting a discussion on what constituted “a family” (e.g., single parent, two single-sex parents, foster family, grandparent and child). After the discussion, the WG3 made two decisions: (a) to focus on intergenerational solidarity, deleting the word “family” and (b) to include any program with an intervention that purposefully was designed to nurture solidarity across at least two generations (because no gold standard existed on the criteria that constituted an intergenerational solidarity program).

The next challenge was to create a unifying framework that would (a) incorporate existing literature, (b) guide data collection on the intergenerational solidarity programs, (c) provide basic descriptions of the intergenerational solidarity programs, and (d) enable a systematic assessment of all major program components of the intergenerational solidarity programs. The WG3 members varied by language, nationality, culture, and disciplinary field; and therefore, the framework needed to be user-friendly, clear, and free of jargon. The logic model template was adopted as the solution because this model’s purpose is to organize and portray all major program components (i.e., structure and approach, inputs or activities, outcomes and impact; Goldman &

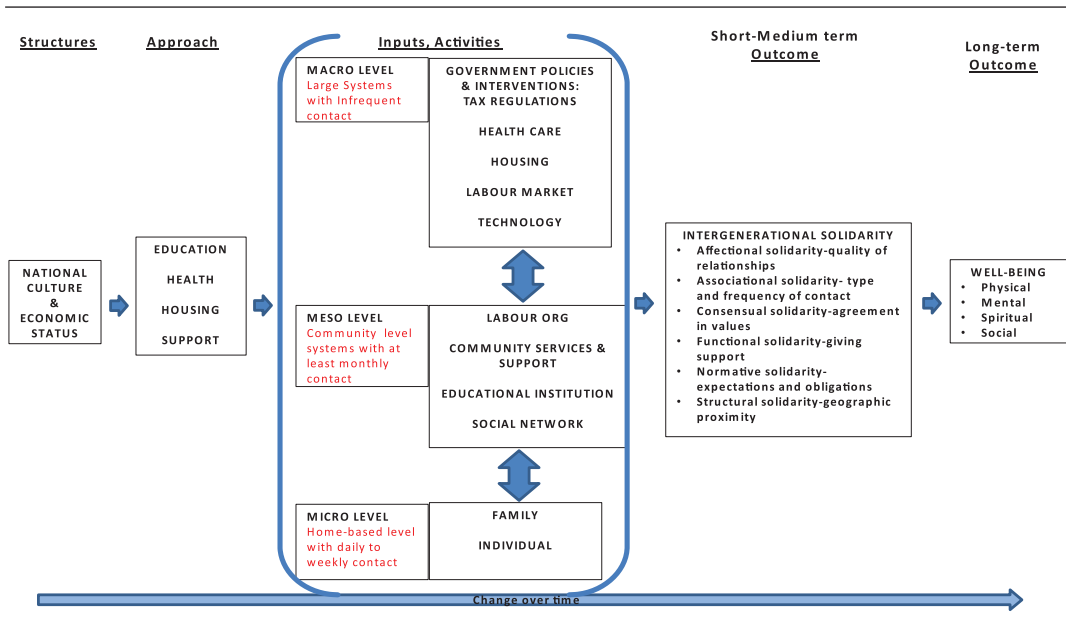
Schmalz, 2006; MacPhee, 2009; McLaughlin & Jordan, 1999; see Figure 1). Through discussions on program components and informed by the literature, the WG3 determined the definition of each component.

- *Structure* included a description of the national culture, population, and generation subgroups and the program’s funding source and the *approach* as signified by the program’s method of intervention (i.e., through education, health, housing, or support).
- *Inputs and activities* used an adaptation of Bronfenbrenner’s bioecological approach in which the intervention promoting intergenerational solidarity targeted the microsystem level indicated by either home-based or a one-on-one program; the mesosystem and exosystem were merged to represent small group or community-level programs; and the macrosystem focused on large governmental system-oriented programs (Bronfenbrenner, 2001, 2005).
- *Outcomes* were divided into two categories: short- to medium-term and long-term. Short- to medium-term outcomes were based on types of intergenerational solidarity effects as denoted by Bengston’s model of intergenerational solidarity (Bengston & Roberts, 1991); long-term outcomes were categorized as promoting one or more of the four modes of well-being (i.e., physical, mental, spiritual, social).

Data Collection

The framework was conceived as a result of WG3 discussions, and identified the intergenerational solidarity program design and components that the WG3 members believed to be important and guided data collection (see Appendix A). A two-page instrument containing the newly created framework was used to systematize the way WG3 members provided the cultural context and abstract programs in their countries. Section 1 of the instrument requested an approximately 250-word description of the country’s culture and values regarding family with the instruction to “Try to give the reader an idea if values tend to be secular versus traditional families’ values, or some combination.” Section 2 was completed three times—once for each program.

Figure 1. WORKGROUP NO. 3—FRAMEWORK.



RESULTS

The Programs

The descriptions of the programs ($n = 31$) from the 11 countries showed their diversity (see Appendix B). Examples were a nationwide stand-alone program that emanated from the school system (i.e., France's Association Ensemble Demain), collaborations between organizations (e.g., Georgia's Virtual Grandchildren program at a nursing home), programs emanating from municipalities (e.g., Greece's Help at Home), nonprofit organizations targeting intergenerational solidarity (e.g., Hungary's National Association of Large Families), volunteer organizations (e.g., Ireland's Intergenerational Local History Programme Ballymun/Whitehall Area Partnership), interventions embedded in nonprofit organizations (e.g., Israel's nonprofit organization Milav that has various activities including some that promote intergenerational solidarity), and interventions spread through networks connecting several groups or organizations (e.g., United Kingdom's Camden Intergenerational Network).

Many programs targeted elderly persons by engaging a younger generation, such as children and teenagers. These programs generally

had two techniques of promoting intergenerational solidarity. One was to select a task and encourage generations to work together toward a common goal (e.g., Malta's Artistic & Intergenerational Solidarity Program at Mellieha Nursing Home). Another technique was to consider the assets and needs of two (or more) generations and have the generations work together for reciprocal benefits (e.g., the Netherlands' Seniorstudent, Portugal's Cosiness/Aconchego, or Spain's Comunitats d'Aprenentatge) or learn from one another (e.g., the United Kingdom's Camden Intergenerational Network).

Many programs paired educational and health approaches by engaging school or university students to work with elderly adults as a method to promote the physical and mental health of the elderly person. Such was the case with France (Association Ensemble Domain), Georgia (Virtual Grandchildren program at Nursing Home), Ireland (DCU Intergenerational Learning Programme), Malta (Active Ageing: Intergenerational Dialogue), and Portugal (Cosiness/Aconchego).

In a few situations, intergenerational solidarity programs were based at the workplace. Georgia (Collaborative Intergenerational Twinning), for example, paired younger and older physicians to assist the older physician to learn

new concepts and guidelines about contraception through web-based English-language resources of continuing education. The Netherlands has a national organization (Work and Informal care or *Werkenmantelzorg.nl*) where employers encouraged their employees to provide care to their elderly by offering a range of services including information and support, and even formal leave arrangements.

Several countries reported programs that specifically promoted *family* intergenerational solidarity. A program in Hungary offered social welfare and legal services targeting parents and their children in large families (National Association of Large Families or NOE in Hungarian). In Israel, one program (Arugot) targeted Orthodox Jewish parents and children who exhibited social or learning problems, and for these parent-child dyads, the program provided multidisciplinary treatment with the goals of promoting family cohesion and improving societal inclusion.

Other programs focused on preventing social isolation and loneliness, which was the goal of programs in Georgia (Information and Computer Technologies); Ireland (Intergenerational Local History Programme Ballymun/Whitehall Area Partnership); Israel (Milav); Malta (Artistic & Intergenerational Solidarity Program at Mellieha Nursing Home); the Netherlands (Urban village South Amsterdam); Portugal (Social Institution of Santa Cruz do Bispo); Spain (Viure i Conviure or translated, Living and Living Together); and the United Kingdom (Camden Intergenerational Network).

Descriptions of formal rigorous evaluation of the programs' short-, medium-, or long-term outcomes were rare. Some programs linked to universities were funded by research, and so evaluation was conducted as part of a study. Other programs used surveys for evaluation. Many programs indicated that the generations involved benefited, but there were no specifics reported. In general, descriptions of program fidelity and systematic evaluation were lacking.

Among the programs examined, about a tenth received financing primarily by private businesses, almost a quarter were financed primarily by philanthropy, and more than a quarter were financed primarily by the government (see Table 1). About a third had mixed funding sources. More than half were based in community sites or not-for-profit agencies, and

Table 1. *Characteristics of Programs (n = 31) from the 11 Countries*

Characteristics	% (n)
Primary source of funding	
Mostly government	29.0 (9)
Mostly philanthropy	25.8 (8)
Mostly business	12.9 (4)
Mixture	32.3 (10)
Site of administration	
Government building	29.0 (9)
Community site or not-for-profit agency	51.6 (16)
Family home	19.4 (6)
Type of intergenerational solidarity	
General	77.4 (24)
Family	22.6 (7)
Program Approach (may have >1)	
Education	64.5 (20)
Health	67.7 (21)
Housing	16.1 (5)
Finance/welfare	32.3 (3)
Targeted area of intergenerational solidarity (may have >1)	
Affectional	80.7 (25)
Associational	48.4 (15)
Consensual	51.6 (16)
Functional	74.2 (23)
Normative	35.5 (11)
Structural	25.8 (8)
Long-term goal to promote well-being	
Physical well-being, only	6.7 (2)
Mental well-being, only	6.7 (2)
Spiritual well-being, only	3.3 (1)
Social well-being, only	63.3 (19)
Combination includes social	23.3 (7)

the remainder were administered at government building or provided in family's homes.

More than three quarters of the programs focused on intergenerational solidarity rather than intergenerational *family* solidarity. Program approaches overlapped, two thirds provided interventions involving education or health, a third focused on finances or welfare, and less than a fifth dealt with housing.

All the intergenerational programs were instituted to promote solidarity among generations—whether it was to increase one or more of the following types of intergenerational solidarity dimensions (Bengston & Roberts, 1991): associational (i.e., interaction between generations), affectual (i.e., trust and

warm sentiments), consensual (i.e., agreement on attitudes), functional (i.e., exchange of resources), normative (i.e., commitment to filial roles), or structural solidarity (i.e., family structure and geographic proximity). Affectional solidarity was the target of four-fifths of the programs. Almost three quarters targeted functional solidarity. Associational and consensual solidarity was targeted by about half, and normative solidarity was the aim of a third. Structural solidarity was the aim of about a quarter of programs.

Social well-being was the most commonly sought long-term impact, as it was the sole goal or among the combined goals for more than 87% of programs. Less than 16% of programs identified the single ultimate impact of physical, mental, or spiritual well-being.

Cultural Issues: Family Transition, Tradition, and Country Government

Cultural descriptions provided by the different countries suggested that family as the smallest structural unit in society was important; however, the family was constantly undergoing change due to the tension between the modernization-urbanization and aging phenomena occurring at the country level and the impact these phenomena had on filial expectations at the family level. Country-level changes that progressively had strong influences included legalizing same-sex marriages (Ireland in 2015, Malta in 2017, Portugal in 2016), declining birth rate (Georgia, Hungary, Portugal, and Spain), smaller family size (Ireland and the United Kingdom), fragmented families (France and the United Kingdom), and increasing life expectancy (all countries).

National traditions influenced intergenerational solidarity as noted by Ireland, Hungary, and Malta, where family remains a priority. Mediterranean countries, including Greece, Spain, and Portugal, also noted the historical importance of strong family relations. In Israel, family is central, and fertility (such as in vitro fertilization) is supported both nationally and culturally, resulting in the highest birth rate among the studied countries.

Some issues unique to specific countries were influencing family, tradition and intergenerational solidarity. One example was Georgia, a country that lost one-third of the population between 1989 and 2017 through conflicts with

Russia and emigration that resulted in severe depopulation in some regions and villages. Portugal was another example, as it is not only a country with one of the fastest aging societies in the world, but it also was suffering from the consequences of an economic crisis with high rates of unemployed youth. These two characteristics added to the burden of the sandwich generation (i.e., the working adults were “sandwiched” between the dependent generations of children and elderly adults).

The country’s economic assets and resources influenced the manner and degree that the state eased the burden of the families caring for their youth and elderly persons. The Netherlands, for instance, is a high-income, densely populated country, where the geographic distance between families is small and intergenerational contact between two or even three generations is frequent. As a result, the country has adopted a defamilialization policy pattern, in which the welfare state provides generous support for its citizens (e.g., minimum pension, grants and loans for students). Although the policies differ, other countries with social welfare philosophies, such as France, Hungary, Malta, and Israel, also possess governmental programs or funding support promoting family care for youth and older adults. In Hungary, support includes childcare allowances, benefits, tax incentives, and state loans for first home. Malta provides reduced and flexible working hours and more family-friendly, work-life balance policies, while France has introduced intergenerational educational programs. Georgia and Portugal, where the welfare state is less developed and public family policy support is lower, rely on families’ private resources and relatives’ support for youth and elder care.

DISCUSSION AND IMPLICATIONS

By using a single unifying framework conceived by the existing literature, this project portrayed the vast variety and diversity of programs within and among countries, as well as the commonalities and differences in their approaches, designs, and funding sources. Not unexpectedly, programs in many countries promoted intergenerational solidarity by connecting two dependent generations (i.e., children and elderly) through schools and nursing homes, respectively—the very institutions populated by these two dependent generations. Most European and

industrialized countries have aging populations, and to ensure economic and social viability and stability, programs linking these generations and instilling filial obligation were needed. Recommendations included linking organizations used by the younger populations such as educational institutions and workplaces with those used by the older generations (Radu, 2014).

Many intergenerational programs in this convenience sample demonstrated the strong presence of the connection between schools and institutions, such as nursing homes; however, few had programs involving the workplace. Of those programs emanating from the workplace, only one provided support to workers or offered workers suggestions on how to cope and support older family members.

All programs require resources, leading to the question: With limited resources, how can neighborhoods, communities, and countries allocate resources equitably between the dependent populations (young and elderly)? In the sample of programs abstracted for this project, promoting intergenerational solidarity appeared to be more of a community-based than family-based concern. The decrease in filial obligations and *family* intergenerational solidarity in industrialized countries has been the impetus for creating community-based options; however, as the burden of caring for dependent populations increases, the question on how to ensure economic and social sustainability continues to be raised (Jarrott, 2010). Rather than implement programs where there are specific givers and receivers, Jarrott (2010) recommended using the result management model, which assesses assets, needs, and desired goals of the generations in a particular community and, based on the results, programs are implemented that match and integrate generational exchange.

Finding an answer to the question on funding was beyond the scope of this project; still, the concern about funding remains given that most programs in this sample had various types of funding. Only about a quarter were government funded. Intergenerational solidarity may be fostered by introducing governmental policies that facilitate societal interdependence so all generations interact and work with one another to encourage full society participation (Sanchez & Hatton-Yeo, 2012). This belief is outlined by the World Health Organization (2002) Framework on Active Ageing. In this sample of programs, intergenerational solidarity was

mostly supported by blended funding and by nonprofit organizations or programs partnering with universities or school classrooms. A model of sustainability for intergenerational solidarity, such as the result management model recommended by Jarrott (2010), was not found in the sampled programs (Jarrott, 2010).

Another observation was that while the approaches of health and welfare were common, the housing approach was rare. The few programs that employed housing appeared to encourage an exchange of assets among housing residents to assist with achieving each other's needs. Due to the limited number of words available in the program abstracts, there was no way to determine whether housing in these programs was subsidized or whether there was funding to encourage and support the exchange of assets (e.g., babysitting for transportation). Additionally, because the project involved a convenience sample of programs, blended housing situations with an exchange of assets among its residents may be more prevalent than depicted in this study. Still, the programs in this study indicated the importance of engaging disciplines such as urban planners, architects, and community advocates as well as those in health care and welfare.

Lastly, rigorous evaluation indicating successful attainment of the impact comprising physical, mental, social, or spiritual well-being was lacking for the generations engaged in the program. Without evaluations to delineate the programs with the most promise, it is difficult to make recommendations. The two literature reviews showed evaluations had been made on educational programs (Canedo-García et al., 2017; Lou & Dai, 2017) and the need to consider the cultural impact. However, they lacked evaluation; and of the programs sampled, few assessed outcomes or the eventual impact. Moreover, no international intergenerational programs were found. Thus, it was unclear whether the programs that were successful in one country would flourish in another.

Although there is no assumption that one type of program fits all countries, countries may identify a program found in one country that might work well in their country. Focusing on social well-being was virtually ubiquitous in the vast majority of programs. Moreover, countries appeared to take a broad view of intergenerational solidarity, as many of the programs sought to encourage interaction among generations in

the community, not solely within the family unit. This result suggests the need for community, regional, or country-wide interventions, which would necessitate governmental funding.

Given that the project was implemented to study decreasing beliefs and values regarding intergenerational relationships, such as filial obligations, among European countries and Israel, particularly toward elderly persons (Lou & Dai, 2017; Sanchez & Hatton-Yeo, 2012), it was not surprising to note that the targeted short- to medium-term outcomes were affectional and functional intergenerational solidarity and that the most common approaches were educational and health. The most typical method to improve the mental and physical health among isolated elderly persons was to foster connections, which increased the quality of relationships (i.e., affectual solidarity) and the level of support (i.e., functional solidarity). Clearly, as shown in the Table 1, the dimensions of intergenerational solidarity overlapped. The finding that associational, consensual, and normative solidarity were less commonly found in the short- to medium-term outcomes may be because these dimensions required the foundation of affectual and functional solidarity (Bengston & Roberts, 1991).

The importance of intergenerational solidarity was highlighted not only by the literature but also by the European Union's funding of the COST Action that recognized that interventions promoting intergenerational solidarity, both within families and in the community, benefited the physical, mental, spiritual, and social well-being of all generations. However, future study is needed to examine which generations benefit (or do not) from certain types of programs and to identify the programs or interventions that succeed in obtaining the best outcomes for each dimension of intergenerational solidarity. Systematic evaluation of programs and exploration of impact longitudinally was virtually absent in the programs examined, and this is needed if we want to identify best practices in intergenerational solidarity programs.

The need for a unifying framework arose as none were found in the peer-reviewed literature. Frameworks indicate the parameters necessary to assess intergenerational programs. One reason that a framework was not found may be due to the lack of interventions in the peer-reviewed literature. Without sufficient examples, there is

no need to devise a framework. Another reason may be the difficulty in designing a unifying framework that addresses the full breadth of approaches used to provide interventions and diverse areas of impact or outcomes anticipated. The goal of creating a unifying framework for intergenerational solidarity programs was among the goals of this project (and article).

A unifying framework was needed to advance policies, administration, practice and even the science of intergenerational programs. The newly developed unifying framework was synthesized by using information from the literature as well as the input from the WG3 representatives' 11 countries. It incorporated the assessment of Bengston's dimensions of solidarity as well as the four types of well-being (the long-term outcome expected from the interventions). The framework recognized that interventions might originate at different levels of influence (i.e., macrosystem, exosystem, mesosystem, microsystem) and that the intervention could use one or more of four approaches (i.e., education, health, housing, or support). Additionally, the framework included the possibility that cultural and country policy, which molded interventions to fit a specific culture and country, may need to be altered for implementation in another culture or country.

LIMITATIONS AND IMPLICATIONS

This project was not without limitations. WG3 representatives selected programs with which they were familiar. There was no attempt to conduct random sampling or to represent all programs. Moreover, it is likely the disciplines of the WG3 representatives influenced their program selection and that the selection reflects their beliefs about intergenerational solidarity. We also did not have an empirical, quantitative, or qualitative standardized evaluation of each program (although a qualitative evaluation instrument does exist; Jarrott, 2019). Consequently, generalizability of these results must be made with caution.

However, this project highlighted the diversity of programs available in the 11 countries, as well as the dearth of input from important disciplines. Housing programs demonstrated the need to include architects and urban planners. Volunteer and nonprofit organizations needed assistance in communicating program availability

through advertisers and public policy spokespersons. Creative programs would benefit by the contributions of art disciplines, including theatre professionals, art therapists, artists, and musicians. Government officials were needed to assist organizations to integrate into their municipalities. Most importantly, programs needed to fit the cultural context of the country and population. With the changing structure of family, and differences between generations, countries may want to enlist advisory groups with community members of different generations and different professional disciplines to inform policies and efforts to advance the creation of optimal intergenerational solidarity programs.

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APPENDIX
Appendix A Program Descriptions Guided by Logic Model Components

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
France	X	X		X	Association Ensemble Demain (Together Tomorrow) began in FRANCE at the Academy of Paris (Ministry of Education in France). This program facilitates the development of intergenerational and intercultural projects through school courses on social and civic education, history, literature, philosophy, language, art, physical education, and science so that students work with other generations. This nationwide program has won several awards and aims to promote societal intergenerational solidarity.	Affectional Associational Consensual Functional Normative	Physical Mental Spiritual Social
Georgia	X	X			Funding source: mostly government Virtual Grandchildren program at Nursing Home's aim is to link student groups from the university's psychology department with groups of elderly inhabitants of Mzrunveli nursing home. Regular phone conversations including psychological dialogue and assessment of spiritual well-being are conducted according to a specially designed questionnaire (weekly) with the nursing home residents.	Affectional Associational Consensual Functional Normative	Spiritual
Georgia	X	X			Funding source: other (mainly university) Information and Computer Technologies (ICT), through psychological research, aims to (a) generate intergenerational dialogue between elderly persons and psychology students; (b) carry out ICT learning (basic computer skills, e-mail, Internet, Facebook, and/or YouTube); (c) promote development of personal photo albums and art performance videos as well as Facebook pages; (d) increase understanding and respect between generations; and (e) enhance social well-being of elderly persons in nursing homes. The ultimate goal of this program is to prepare a pilot for replication at the national level.	Affectional Consensual Functional	Social
Georgia	X	X			Funding source: other (mainly university) Collaborative Intergenerational Twinning (CIT)—Tbilisi State Medical University (http://www.tsmu.edu) and its Institute of Postgraduate Medical Education and Continuous Professional Development designed a program to match an experienced (age > 60 yr) physician with a junior or resident physician (age < 28 yr) to improve online postgraduate medical education, particularly in Virtual Contraceptive Consultation (ViC; http://www.vic.eceirh.org). This "intergenerational twinning" of physicians improved the rate and time for ViC certification on average 25%, mainly by increasing engagement and the performance of senior physicians.	Affectional Consensual Normative	Mental Spiritual Social

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Greece	X				Youth and Lifelong Learning Foundation (LINE/DLVL/M) is supervised by the Ministry of Education, Research and Religious Affairs. There is a wide variety of implemented activities. One specific program, called "Schools for Parents," focuses on parent-child relationships and aims to support every mother and father in their roles as parents, given their present socioeconomic circumstances, and to improve family communication and promote the family-school connection. Funding source: mostly government	Affectional Functional Normative	Spiritual Social
Greece		X			Merimna's Childhood Bereavement Counseling Centers' main goal is to provide psychological support to children and their families when a loved one has a life-threatening illness or has died. Death in the family is a major life stress that can often trigger emotional issues, tension, and communication problems between the children and their parents. This center's psychological services facilitate healing the rifts between generations that often occur after this trauma. Support is offered completely free of charge, either through individual or child-parent sessions or through support groups for parents and children. There are two Childhood Bereavement Counseling Centers, one in Athens and another in Thessaloniki. Support also is offered via a telephone support line. Funding source: mostly philanthropy	Affectional Normative	Mental Social
Greece		X		X	"Help at Home" is among the municipality's most important social care programs in which young people provide helpful services to elderly and disabled individuals, most of whom live on their own and do not receive other forms of support. Originally, it was introduced as a pilot scheme in March 1988 in two areas of Athens; due to its success, it became institutionalized and was extended to other cities. The aim of the program is to improve the quality, independence and dignity of life for senior and disabled citizens. Funding source: mostly government	Functional	Physical

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Hungary	X		X	X	National Association of Large Families (NOE in Hungarian), founded in 1987 with the involvement of about 150 families, aims to offset the prejudices against large families in society and fight against measures that handicap families with children. It now is among the biggest NGOs in Hungary with more than 15,000 member families and more than 250 local organizations. NOE acts in the interest of families, especially large families, by providing in-kind services, legal protection and services, information, etc. NOE promotes the well-being of all families both in Hungary and abroad. Their activities have been recognized with several awards including the International Federation for Family Development Family Award in 2018. Their most important objectives are promoting the family as a value as well as the respect of life, motherhood, marriage and future generations. Most of their programs focus on strengthening the family relationships and solidarity between at least two generations, parents and children (min. 3). However, they have just initiated a new program titled "Life Tales of Grandparents" for grandparents (and great-grandparents) and grandchildren to tell their childhood memories ("When I was a kid, like you ...") to both enrich the symbolic "family memories' storehouse" as well to raise attention of the youngest generations' to the oldest. Funding source: other	Affectional Consensual Functional Normative	Social
Hungary	X	X		X	"Three Prince, Three Princesses" Foundation was founded by the devoted university professor, physician and clinical psychologist Prof. Maria Kopp. Her research has empirically tested the hypothesis that living in families is a protective factor, especially for men. The Foundation's most important aim is to help young couples to realize their dream and have their planned children, in this way concentrating on the creation of the family (with at least two generations) itself. They have many programs and activities to support their mission by raising awareness, conducting conferences (on topics of "Family and Career," "Family-Friendly Workplaces," "For the Fathers"), and operating programs. Funding source: other	Affectional Consensual Functional Normative	Physical Mental Social

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Hungary	X			X	Home Start Hungary Program Foundation (“We help you at home”/Othon Segítünk Alapítvány) is a service-oriented civil initiative to support - mainly families with young children to: give concrete physical and mental help to mothers living at home with their children who lack intergenerational support from the grandparents, or other relatives; improve the well-being and functioning of families; strengthen family ties and the role of parenthood,with this latter goal directly improving the psychological/mental relations as well as solidarity between parents (mostly mothers) and children (e.g., by avoiding overexploitation, and “burn-out” of young mothers being alone). Their program mostly relies on volunteers, a country-wide network of local community workers who help, visit and personally take care of families in need. Funding source: mostly philanthropy	Affectional Normative	Social
Ireland	X	X			DCU Intergenerational Learning Programme was designed to engage older and younger people together in activities involving teaching, learning, and research as a means of providing the benefits of a shared intergenerational learning space within higher education setting. Modules vary. Examples include the topics of health and well-being, life writing, sciences, genealogy, and digital literacy skills. For older persons, the aim is to invite them to engage in a project at a university, where they have never been before. For students, the aim is to provide them with an opportunity to engage with older people from the community. The impact of this shared learning provides positive intercultural and intergenerational engagement; breaks down ageist attitudes; increases mental stimulation and engagement; and enables shared learning and contribution to new knowledge. Funding source: other	Affectional Associational Consensual Functional	Physical Mental Social

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Ireland	X				<p>Intergenerational Local History Programme Ballymun/Whitehall Area Partnership is a program that brings together older members of the local community who volunteer to visit primary school children in their classrooms. The volunteers receive training in Child Protection and Storytelling and talk about what life was like, including games they played, the food they ate, they clothes they wore, and the things they liked to do as pastimes. The information complements student lessons on the primary school history curriculum and reduces the isolation of older people by encouraging them to be involved in an educational volunteering activity. The intergenerational program serves to build a connection between young people and older people from their own community.</p> <p>Funding source: mostly business</p> <p>Changing Generations: Towards a new national dialogue on intergenerational solidarity and justice in Ireland is a qualitative longitudinal research project that will provide evidence necessary for a constructive discussion on intergenerational solidarity and justice in Ireland. Through in-depth interviews with 100 men and women belonging to different birth cohorts, the project has aimed to create a rich dataset that will be used to draw out understandings of intergenerational solidarity. The project aims to ensure that the views of the most marginalized groups in Irish society are included and represented in project findings and national dialogue that will follow the study.</p> <p>Funding source: other</p>	Affectional Consensual Functional Structural	Social
Ireland		X			<p>Changing Generations: Towards a new national dialogue on intergenerational solidarity and justice in Ireland is a qualitative longitudinal research project that will provide evidence necessary for a constructive discussion on intergenerational solidarity and justice in Ireland. Through in-depth interviews with 100 men and women belonging to different birth cohorts, the project has aimed to create a rich dataset that will be used to draw out understandings of intergenerational solidarity. The project aims to ensure that the views of the most marginalized groups in Irish society are included and represented in project findings and national dialogue that will follow the study.</p> <p>Funding source: other</p>	Affectional Associational Consensual Functional Normative Structural	Social
Israel	X			X	<p>Arugot (http://arugot.org/en/) is a nonprofit organization that focuses on promoting parent-child relationships. Generally, the center works with the Orthodox Jewish community, where religious study is a central part of the family and community, particularly for men. When the child has a learning impairment, parent-child relationships are strained. All parent-child dyads (or larger family groups) include a child (aged 3 months to 18 years) with learning problems or social difficulties that interfere with relationships to peers, parents, teachers and others in the community. Multidisciplinary intervention may include one-to-one educational support, occupational therapy, remedial education teachers, emotional therapists, play therapists, physical therapy, and psychological counseling for the child or parent-child dyad. All children receive a professional assessment and the parent-child dyad receives individualized treatment plans.</p> <p>Funding source: mostly philanthropy</p>	Affectual Functional	Mental Spiritual Social

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Israel	X	X			Milav (https://www.milav.org.il/) is an urban corporation that operates a variety of leisure, social, and cultural activities for older persons, while adapting activities to a diverse and multicultural population. It has 18 sites in the city of Haifa and Kiryat Hayim, where the various activities take place, including classes, workshops, lectures, and social gatherings. Several programs focus linking children and other younger people with older persons to facilitate intergenerational relationships. The clubs are in the neighborhood so that there is a base for leisure activities and a social meeting to create relationships and mutual support and to dispel feelings of loneliness. The club adapts its activities to the diverse and multicultural population living in Haifa.	Functional	Physical Mental Spiritual Social
Israel	X	X		X	Funding source: mostly philanthropy "Ha-Kol B'Gil" (http://www.eshelnet.org.il/node/25779) is an intergenerational volunteer program and a product of Eshel (the Association for Planning and Development of Services for the Aged in Israel) and Ashalim (the Association for the Planning and Development of Services for Children and Youth at Risk). The goal of the program is to create a joint intergenerational volunteer-social activity to promote intergenerational dialogue in an informal community environment. Activities enable mutual exchange and to strengthen the intergenerational connection and relationships between young and old. The goals are to decrease stereotypical myths among teenagers toward the elderly and among the elderly toward youth.	Affectional Associational Consensual Functional	Social
Malta		X			Funding source: mostly philanthropy Artistic and Intergenerational Solidarity Program at Mellicha Nursing Home involves an artist working with a group of youths and a group of elderly residents at Mellicha Nursing Home. In this program, participants discussed a particular theme and eventually created several murals on the Nursing Home's terrace.	Affectional Associational Consensual Functional	Social
					Funding source: mostly government		

Appendix A Continued

Structures (country)	Approach			Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare		
Malta	X	X			Active Ageing: intergenerational dialogue through research, theatre, and movement workshops aimed at (a) generating intergenerational dialogue; (b) creating a space for mutual learning and inclusion of older adults, young people (including young migrants), students from the Gerontology Unit, MCAST, and the Junior College in Malta and Gozo; (c) promoting greater understanding and respect between generations and ethnic communities; and (d) contributing to community development and social justice. Funding source: mostly government	Affectional Consensual Functional Normative Social
Malta	X	X			Eko Skola is a program held in schools to empower students to be active in projects for environmental and sustainable development. As part of this program, children in schools are informed about responsible food consumption to ensure sustainable environmental development. This program involves a number of older adults in residential nursing homes who were farmers and who are willing to visit schools and lead discussion with students on how to set up their own gardens. This involves school children planting some crops on the school premises with the assistance of the retired farmers. This session is followed up by several other visits from the school children to the older adults' (the ones who visited them) nursing homes. Some students planted crops/flowers within the Nursing Home premises, and others prepared a healthy snack or meal. Funding source: mostly government	Consensual Functional Normative Physical
Netherlands		X			Seniorenstudent (Senior student) is a program in which older people can apply online to get in touch with a student for social activities (taking a walk, going to a museum, making music, reading), practical assistance (chores, shopping, transportation, gardening, working with the computer, tablet, or mobile phone). The program matches older persons with students and carefully screens students for experience, friendliness, helpfulness, caring, empathy, and so on. The organization behind all this is a private company (Careibu), which is also often hired by care organizations to recruit students as additional auxiliary helpers in their organizations. Funding source: mostly business	Associational Functional Social

Appendix A Continued

Structures (country)	Approach			Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing			
Netherlands		X		<p>The national organization Work and Informal care (Werkenmantelzorg.nl) provides information and a toolkit for employers to implement “informal care-friendly policies” in their organization. The toolkit consists of four steps: (a) using an online questionnaire so that the organization can determine the number of informal carers who are employed, for whom they care (partner, parent, child, other), for how many hours, to what degree providing care for their child or parent interferes with work, and how burdensome they experience the combination of work and care to be; (b) organizing sessions to increase awareness of ways to combine work and informal care; and (c) providing training sessions for managers, teams, and individual employers on ways that they can use formal leave arrangements, discuss the issue in teams, and provide solutions for individual caregivers. Organizations are awarded with a sign placed somewhere visible to all, stating that the organization has implemented “informal care-friendly policies.”</p> <p>Funding source: other</p>	Associational Functional	Social
Netherlands		X		<p>Urban village South Amsterdam (StadsdorpZuid Amsterdam) (https://www.stadsdorpzuid.nl/) is a voluntary organization led by civilians living in a specific urban area in the southern part of Amsterdam. Locals can become a member of this organization and participate in the many organized social and cultural events. The organization had 470 members in early 2017, between the ages of 45 and 102 years old, connecting the middle-aged, the young old, and the older old adult generations. Its main objective is to support living at home and maintaining a high level of control of care. This civic organization also hires a community health nurse who can arrange home care for those in need. The members provide support and companionship to decrease loneliness.</p> <p>Funding source: mostly business</p>	Associational Functional	Social

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Portugal	X	X	X	X	Cosiness/Aconhego has been implemented since academic year 2004–2005. It is joint community intergenerational project of the Porto Academic Federation and Porto City Council. The main aim is to place college students in older people's homes in the city of Porto. The exchange is convenient for both the older person and the college student and increases intergenerational solidarity among the younger and older generations. It provides a less expensive form of housing for students in exchange for small services and the companionship that they provide to their "housemates;" the older people. At the same time, it decreases the loneliness and social exclusion of the older people, while also preventing the desertification and aging of downtown Porto. Funding source: mostly government	Affectional Associational Functional Structural	Social
Portugal		X	X	X	Coração Amarelo/Yellow Heart is a community intergenerational program of a Social Solidarity Private Institution and several organizations in the metropolitan areas of the two largest cities of Portugal: Lisbon and Porto. The program was established in 2000 and aims to improve the quality of life and decrease loneliness and poor living conditions of elderly or dependent people by sending volunteers (currently around 700) to accompany them to church, the bank, the doctor, or other locations and help them with small tasks, such as writing letters or filling out documents. Funding source: mostly philanthropy	Affectional Associational Functional Structural	Social
Portugal	X	X			A program, located at the social institution of Santa Cruz do Bispo (a suburban Parish of Matosinhos, a northern city of the Metropolitan Area of Porto) and financed by a large company shopping center, was designed and implemented by an intervention team of the Faculty of Psychology and Educational Sciences of the University of Porto. The program is intended to build ties and significant relationships between institutionalized elderly (aged 75 to 97 years) and institutionalized children (aged 7 to 12 years), through the development, implementation, and assessment of an intergenerational program with institutionalized populations. The intervention sessions, joining both age groups on indoor and outdoor activities, were held for 12 months with a monthly frequency and variable duration (from 2 to 3–4 hours). The effects of the intergenerational intervention were assessed on the level of depressive symptoms, loneliness, happiness, and self-esteem of both age groups, using pre- and posttest with an intervention and control group. Funding source: mostly business	Affectional Associational	Mental

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
Spain	X				Comunitats d' Aprenentatge (Learning Communities) were created in 1978 in a working-class neighborhood in Barcelona by residents who sought to obtain better quality public education. There are currently more than 400 primary and secondary schools operating as Comunitats d' Aprenentatge in Spain and Latin America. This program aims to improve students' grades, intergenerational relations, and social coexistence. One example is the Escola Mediterrània (Mediterranean Primary School) from the Camp Clar neighborhood of Tarragona, which is home to families with limited resources who are at risk of social exclusion. The students at the school are from various ethnic backgrounds (Roma, Moroccans, Latin Americans, and South-Saharan Africans). In an Education for Relatives course, adults participate in courses and activities with the students. This program found that the children learn better when their parents are also taking part in education. Funding source: other	Affectional Consensual Normative Functional	Social
Spain	X				Learning with older people is a program promoted by the Barcelona City Council in the Sants-Monjuïc district. It began in 1991 with the initial aim of encouraging older people to volunteer, thus promoting their agency and participation. In this context, an intergenerational program was created that brought together older people, infants, adolescents, and young people. The program has been functioning for 26 years and is notable for its longevity. It aims to break down stereotypes between generations and involve people over age 60 (or 55 if they have taken early retirement). It has been implemented at five primary schools, one secondary school, the Faculty of Psychology of Barcelona University, a local toy library, four retirement homes, and three community centers. It addresses five different themes: getting to know older people, sharing primary school, sharing secondary school, sharing university, and sharing gardens. Funding source: mostly government	Affectional Consensual	Social
Spain			X		Viure i Convivre (Living and Living Together) is an intergenerational program that seeks to promote harmonious coexistence between older people (over age 60 who generally live alone) and university students. It is organized by Barcelona City Council and for many years also involved the Fundació La Pedrera. The program's objectives are to promote mutual solidarity between generations, provide company for older people, and provide alternative accommodation arrangements for young university students. Funding source: other	Affectional Consensual Normative	Social

Appendix A Continued

Structures (country)	Approach				Inputs and Activities	Short-medium term outcome (type of solidarity)	Long-term outcome (aspect of well-being)
	Education	Health	Housing	Welfare			
UK		X	X	X	The UK Network of Age-Friendly Cities contains representatives from across the United Kingdom collaborating to bring about change in the way that cities' youth and adult populations respond to population aging. By developing and sharing policy and best practice, network members are working together to improve the experience of growing older in cities, integrating activities among generations, and helping people age better. Affiliated members come from a range of local government, third sector, and charitable organizations. Through shared expertise and an evidence base of best practice, the UK Network of Age-Friendly Cities is developing infrastructure and capacity at national, regional, and local levels to support the application of age-friendly approaches. Members seek to influence policy relating to older people and aging.	Affectional Associational Functional	Social
UK	X				Funding source: other Camden Intergenerational Network organized two intergenerational weeks in 2013 and 2015 and proposed a third week in October 2017. During these sessions, events are organized to bring together Camden residents from different generations to participate in activities that include craft and storytelling. The network is funded by Ageing Better in Camden, which is funded by the National Lottery and Age UK. The network has a particular focus on social isolation and loneliness.	Affectional Associational Structural	Social
UK	X-Creativity				Funding source: mostly philanthropy Liveage Festival is a celebration of creativity in later life in Stoke on Trent. The idea for a festival originated through the activities of a research project called Ages and Stages (a continuing collaboration between Keele University and the New Vic Theatre that began in 2009) and was further developed by many others (including colleagues from Keele University, Staffordshire University, and the New Vic Theatre, Mitchell Arts Centre, Potteries Museum & Art Gallery, FRONTLINE Dance, EngAGE 50+ Forum, Arts Keele, Letting in the Light, Hullabaloo Arts, B-Arts, Staffordshire Film Archive, Stoke-on-Trent City Council, Age UK-North Staffordshire, and the Beth Johnson Foundation). Liveage is a cultural festival organized by older people for the whole community. It contributes to intergenerational solidarity by celebrating the creative capacity of older people and opening the program to all age groups.	Affectional Associational	Physical Mental Social
					Funding source: mostly philanthropy		

APPENDIX B: INSTRUMENT FOR ABSTRACTING PROGRAM INFORMATION

Assignment for Next Month-Workgroup #3

Please follow the directions using three programs (chosen for their effectiveness) as promoting intergenerational solidarity. Remember our goal is to identify and describe the elements of different programs promoting intergenerational solidarity, and so, well-being. Please answer the questionnaire below.

WORKGROUP #3 FRAMEWORK

The diagram illustrates a framework for analyzing programs. It starts with 'Structure' (a box with 'STRUCTURE' and 'FUNCTIONS') leading to 'Approach' (a box with 'APPROACH' and 'METHODS'). 'Approach' leads to 'Inputs, Activities' (a large box containing 'INPUTS', 'ACTIVITIES', and 'OUTCOMES'). 'Inputs, Activities' leads to 'Short-Medium term Outcomes' (a box with 'SHORT-MEDIUM TERM OUTCOMES'). 'Short-Medium term Outcomes' leads to 'Long-term Outcomes' (a box with 'LONG-TERM OUTCOMES'). There are feedback loops from 'Short-Medium term Outcomes' back to 'Inputs, Activities' and from 'Long-term Outcomes' back to 'Short-Medium term Outcomes'.

Instructions:

A. Test It The Overview Structures

Provide a description (no more than 250 words) of your country's culture and values with respect to family. Try to give the reader an idea if values tend to be secular versus traditional families values, or some combination.

B. FIND THREE PROGRAMS - REPEAT THIS STEP FOR EACH PROGRAM – PROGRAM#1

Approach

1. Take the first program

- What is the name of the program? _____
- Which of the following elements (you may choose more than one), indicates the program's approach?
Education
Health
Housing
Welfare/Finances

Inputs/Activities

2. Which of the below choices indicates the function of your program (Choose one only):
Large governmental systems (e.g., Ministry of Aging and Health)
Community Level (e.g., university-based program)
Family or individual level (e.g., nonprofit agency)

3. Provide a description of the activities of the program (no more than 250 words)

Short-Medium Term Outcome

4. Is this program designed to help FAMILY intergenerational solidarity or intergenerational solidarity (relationships between generations but not necessarily generations in the family) (Choose one only)?
FAMILY intergenerational solidarity
Intergenerational solidarity

5. Which type of intergenerational solidarity does this program aim to improve (May choose MORE than one, if appropriate)?
Affectual solidarity (quality of relationships)
Associational solidarity (type and frequency of contact)
Consensual solidarity (agreement in values and norms)
Functional solidarity (giving support-resources and information)
Normative solidarity (expectations and obligations)
Structural solidarity (geographic proximity)

Long Term Outcome

6. Which aspect of well-being will this program hope to improve (Choose one only)?
Physical well-being
Mental well-being
Spiritual well-being
Social well-being